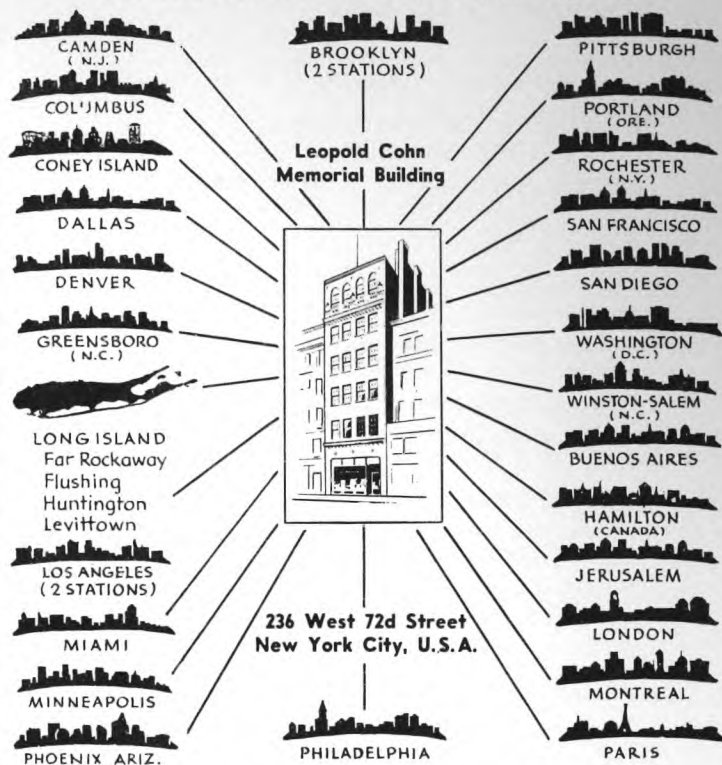


OUR FAR FLUNG BATTLE LINE

(I CORINTHIANS 14:8)

THEIR LINE IS GONE OUT THROUGH ALL THE EARTH, AND
THEIR WORDS TO THE END OF THE WORLD Psalm 19:4



AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

One of God's Miracles

THE WORK now being carried on by the American Board of Missions to the Jews is the direct outgrowth of the work started by Leopold Cohn in a vacant store in the Brownsville section of Brooklyn in 1894. A list of the converts of this mission, could it be compiled, would fill many pages. The number of full-time and part-time workers in all departments is now over seventy-five. Your prayers are coveted that the Lord shall guide us in extending and enlarging this blessed work which is one of our Lord's miracles.

Sixty-eighth Year

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MAY, 1962

No. 9

THE CHOSEN PEOPLE

"He that keepeth Israel shall neither slumber nor sleep."

Psalm 121:4.



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Salutation

"Salute every saint in Christ Jesus" — Philippians 4:21

DEARLY BELOVED FRIENDS:

"He ascended into Heaven." There is an ever-increasing tendency, on behalf of some, to delete all supernatural events from our faith. The Ascension of our Lord into glory is one of the bases of our faith that is attacked as incredible. It is claimed by some that the actual New Testament evidence is meager. The Ascension is mentioned briefly in Mark 16:19:

So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

However, this passage is called "apocryphal" by some textual critics and its validity is denied. This is also true of Luke 24:51 where the King James Version says:

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Textual critics question whether the phrase, "and was carried up into heaven," is part of the original text. The American Standard Version notes that it is doubtful; Moffat brackets it; and the Revised Standard Version and The New English Bible assign it to a mere footnote.

It is also observed that in the so-called credal passages of the New Testament the ascension of our Lord is omitted. In Romans 8:34, Paul speaks of Christ who "died . . . is risen again, who is even at the right hand of God." I always try to be fair and sympathetic when dealing with those with whom I disagree strongly. However, try as I might I cannot force this verse into any kind of a plausible argument against the Ascension. How can one explain the fact that the Lord Who died and rose again is at the right hand of the Father without admitting His ascension?

In 1 Corinthians 15:3-5 Paul writes of Christ Who died for our sins, Who rose from the dead, Who appeared unto Cephas and the other disciples. Nothing is mentioned of the Ascension.

The argument from silence is always flimsy, but as I read the lengthy arguments against the Ascension (incidentally, it is remarkable how many of these writers also deny the Resurrection), I cannot help feeling that they are forcing the issue. Briefly, their argument is that the Ascension is not part of our Christian faith, because the evidence of the New Testament is meager. They will admit that the King James Version contains three direct references to the Ascension—Mark 16:19, Luke 24:51 and Acts 1:9. Then they prove (to their own evident satisfaction) that two of these references—Mark 16:19, and Luke 24:51—are spurious. Because they have proven to themselves that two of three references are false, and two are greater than one, then in their reasoning it logically follows that the

weight of the argument balances heavily in favor of those who deny the Ascension. If my eleven-year-old son couldn't spot the flaw in such alleged reasoning, I wouldn't bother saving for his college education for he would never make the grade!

THE ASCENSION OF CHRIST A FACT, NOT AN ARGUMENT

I must make myself very clear on this point. It is not at all necessary for the child of God to accept *all* of the findings of textual criticism. But even if it is demonstrated beyond any reasonable doubt that both Mark 16:19 and Luke 24:51 are interpolations, God's Word still says:

... He was taken up; and a cloud received him out of their sight (Acts 1:9).

How many times must a truth be repeated in Scripture before it becomes the Word of God? On this statement alone the redeemed one may rest his faith in the Ascension of our Lord. But the New Testament redounds with references to this grand truth of our faith. Our Lord taught it:

What and if ye shall see the Son of man ascend up where he was before (John 6:62).

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God (John 20:17).

Paul testified to it:

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things) (Ephesians 4:8-10).

Since there are some who question the Pauline authorship of the Epistle to the Hebrews, may I insert here that whoever the author was he believed in the Ascension:

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession (Hebrews 4:14).

To these passages we have every right to add the passages of Scripture which speak of our Lord as, "sitting at the right hand of God." His exaltation implies His Ascension. It was prophesied in the Psalms:

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool (Psalm 110:1).

This is quoted by our Lord in Matthew 22:44, and Peter in Acts 2:33, 34. It is alluded to by Paul in Romans 8:34, and 1 Corinthians 15:25-27. Paul's references to the exaltation of our Lord are numerous, stating that God has "highly exalted" Him (Philippians 2:9), God has "set Him at His own right hand in the heavenly places" (Ephesians 1:20). He speaks of the Lord as sitting at the right hand of God (Colossians 3:1). The writer of Hebrews says that after He purged our sins, He sat down at "the right hand of the Majesty on high" (1:3); he speaks of the Lord as the great High Priest, "who is set on the right hand of the throne of the Majesty in the heavens" (8:1); and also as the One Who "endured the cross, despising the shame, and is set down at the right hand of the throne of God" (12:2). There is no section of the New Testament where our Lord's exaltation is not evident. Since His exaltation is a fact, it necessarily implies His ascension. One of the grand facts of our faith is the truth, "He ascended into heaven."

THE FACT OF THE ASCENSION PROOF OF THE REALITY OF HEAVEN

There is much comfort in this blessed truth. Since He ascended into heaven, heaven is an actual place, not merely a state of mind. I know that fingers of

scorn are pointed at us by those who deny the truth of biblical revelation. The height of the folly of this puerile criticism is based upon the words used to describe the Ascension. In Acts 1:11 it is *anambanein*, which means to "take up"; in Acts 1:9 the word is *epairein*, which means to "lift up." The picture is the same. It is claimed that this view is unscientific, that it comes from an ancient belief in a three-story universe; that the ancients thought heaven was up, the earth in the middle, and hades beneath the earth, or down. Since this view of the universe is unscientific, it is claimed that heaven can't be a place because our Lord couldn't have gone "up."

While I was gathering material for this article, I had the privilege of viewing a film of John Glenn's recent epochal flight into space. The commentator was well versed in the latest scientific data, he did not use language two thousand years old, he certainly wasn't trying to quote Scripture, but six times in as many minutes he described the initial thrust into space by using the term "up." How could he do otherwise? It is as logical to deny the facts of the universe because one must describe the thrust of a space-capsule as "upward," as it is to deny the truth of a literal heaven because of the statement that our Lord was taken *up* into heaven.

It is idle boastfulness to proclaim that heaven is no more above our heads than it is under our feet. It was a *real* Lord who *really* invaded our history, Who *really* died on a *real* cross to redeem us from *real* sin, Who was buried in a *real* tomb, Who *really* rose from the dead, Who *really* ascended into a *real* heaven.

"I go to prepare a place for you." What a place it must be—He Who was the Agent of the creation of the heavens and the earth in six days, two thousand years ago "ascended into Heaven" to prepare a place for us:

... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit ... (1 Corinthians 2:9,10).

Yes, heaven is a wonderful place but the most blessed truth is not the wonder of the place, but "He Who ascended into Heaven." He Who loved us and gave Himself for us, is not only its Architect but its Chief Resident.

Just to be there and to look on His face Will through the ages be glory for me.

THE LORD'S ASCENSION, EXALTATION AND INTERCESSION

There is another deep truth that comforts us as we consider His ascension and that is the fact of our Lord's ministry of intercession. Even before He died for our sins, our Lord interceded with God for His disciples and especially for Peter. In His high priestly prayer in the seventeenth chapter of John, He made intercession not only for the disciples but for all believers, past, present and future. On the cross our Lord's work in redemption was finished but His ministry of intercession ever continues. Hear the message of His exaltation, "... who is even at the right hand of God, who also maketh intercession for us" (Romans 8:34); "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

Once a year on the Day of Atonement the High Priest entered within the veil of the Holy of Holies. He entered with the blood of the sacrifice to make intercession for the people. Our Lord has ascended into heaven, into that Holy of Holies which is described in Hebrews 8:1,2:

... We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Everyone who is a believer on the Lord Jesus Christ can rest in the intercession of the Lord on his behalf. How often as we grow older our hearts yearn for those who have gone before. How near are they? Do they as members of that cloud of witnesses also pray for us? I like to think so. The last question I ask myself before signing the Salutation each month is, what would "the boss" (Dr. Cohn) say about this? I sort of submit each article to him for the "blue pencil." I like to think that my mother knows and even prays for me. But I'm not sure. But I am sure and do know that One Who knows me better than my mother, One Who was tempted in all points as I am, but without sin, One Who is touched with the feelings of our infirmities, Jesus, Who died for our sins, Who ascended into heaven—He ever liveth to make intercession for me! What a comfort there is in the knowledge that, "He ascended into heaven."

But there is more. The exaltation had a purpose and an "until." Our Lord has ascended and He now sits at the right hand of God. The same verse that proclaims also delineates His ascension:

... Sit thou at my right hand, until I make thine enemies thy footstool (Psalm 110:1).

Our great High Priest within the veil is returning:

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us... So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (Hebrews 9:24, 28).

PLANNING TO VISIT THE MOUNT OF OLIVES

As I write this Salutation, my heart is thrilled. I am packing for a trip overseas. I will be visiting our Missions in London and Paris—and from there Ha'aretz—the Land—Israel. Even as I am thrilled with the thought of seeing the Land of God's promises, the sense of responsibility weighs heavily. There is so much that should be done. On Resurrection Day—the only time of the year when it is possible—I plan to walk from Jerusalem to the Mount of Olives. It was from here that "He ascended into Heaven." As He went up into heaven. His disciples looked upward, "steadfastly toward heaven." By God's grace we continue also to look up steadfastly toward heaven, for:

... This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven (Acts 1:11).

The June issue of THE CHOSEN PEOPLE will probably be a week late. I am holding it up so that our Mission family can receive a first-hand report of my trip. Please pray for me and all of our fellow missionaries as we seek to make our Crucified, Ascended, and Returning Lord, known to all of Israel.

Yours in His service in Israel's behalf

Samuel Sachs

Incidents In the Work

"YE SHALL BE GATHERED OUT ONE BY ONE, O YE CHILDREN OF ISRAEL"—Isaiah 27:12

On the streets of London, England; in the great metropolis of the west, Los Angeles, and on the byways, in business houses in Alabama, and in El Cajon, Calif. our missionaries witness to Jews "one by one" of the Messiah.

Working With Jews on the Streets in London

By JOSHUA WILKOWSKY
Missionary, London, England



GETTING JEWS into conversation on spiritual matters is not always easy, especially as one meets them on the street and in other public places. One must first attract their attention and then immediately arouse interest. Offering them a copy of THE SHEPHERD OF ISRAEL is proving to be an effective way of getting even an orthodox Jew to listen long enough to plant a seed in his mind—at least in our experience. First, because THE SHEPHERD is printed in two languages, English and Yiddish, and second, seeing the Yiddish characters, gives them a certain reassurance. We are having many interesting experiences.

There is plenty of scope to witness to Jews in the streets. THE SHEPHERD OF ISRAEL makes a good impression with many intelligent Jews, or, at least, it gets them to ask different questions regarding their own religion. A vacuum is clearly discernible in their hearts. The majority of Jews are quite ignorant about Judaism. They express themselves thus: "As our fathers observed to do, so do we. We must not probe too far into religious matters."

On the other hand, there are others who know the Hebrew Scriptures, with whom it is profitable to discuss proph-

ecy. In a conversation with a religious Jew recently he declared, "All Gentiles will one day embrace the Jewish faith," to which I replied, "On the contrary, one day there shall be one Lord and one Shepherd, as Messiah predicted."

There is no salvation in Judaism. In the true Messiah of Israel, the Lord Jesus Christ, there is perfect salvation for every one who accepts Him, Jew and Gentile alike.

We distribute THE SHEPHERD and our other literature in the public markets, amongst the Jewish stall-holders.

By contacting Jews daily I learn what many of them think about Christ. For instance, I offered THE SHEPHERD to a Jew and he said, "Christ tried to eradicate the Jewish religion." I answered, "Not so. He came to fulfill the Law. He did not abrogate Moses and the Prophets, but based His teaching on them, always quoting them. His desire and longing was that His nation should believe in Him of whom the Prophets spoke." All he could say was, "One day we shall know who is right." Thus Jewish souls are touched daily and now and then hearts respond to the gospel message. Especially during the days of the Jewish festivals, like Rosh Hashana and Yom Kippur, we find opportunities to discuss their significance with them and point out their application to the coming of Messiah Jesus.

Our Monthly Prayer Meeting is well attended. There were five Hebrew Christians at one of our recent meetings. The Holy Spirit was deeply felt by all. And as usual, at Christmas-tide we were able to help a few of our needy Hebrew Christians in the Lord's Name, through the American Board of Missions to the

Jews. This was greatly appreciated. Mrs. Wilkowsky visited several Jewesses in their homes and at hospitals, happy as always to witness to them of the Lord as opportunity offered. Recently Mrs. Wilkowsky was herself confined in the hospital for a slight operation. A Jewess occupied an adjoining bed to whom she was able to witness. She was impressed and they have been corresponding. We are praying that she may soon be led to a knowledge of the Lord Jesus Christ:

By God's Grace, Many Share In Saving One Soul

By REV. MARTIN M. ROSEN
Missionary, Los Angeles, Calif.



AT A FAREWELL party being given for a Hebrew Christian lady, a Mrs. C., who was preparing for a short trip to Israel, one of the Jewish ladies present, of which there were several, told the group about her experiences with some of her non-Jewish neighbors. She said she was often greatly troubled by the fact that these neighbors never cared about wishing her a happy new year on Rosh Hashana, when she was always careful to wish *them* well on their holidays of Christmas and New Years. She wondered whether there wasn't a touch of anti-Semitism underlying their attitude.

The hostess at this party, a Mrs. R., a wonderful Hebrew Christian lady of just a few years, saw in this incident a fine opportunity to bring a little gospel message to the group, which included several unconverted Jewish ladies. She said the non-Jewish neighbors referred to, who seemed to have something less than love for the Jews, were not real Christians. She explained the difference between Gentiles and Christians, adding a word of personal testimony and quoting a few Old Testament verses.

When she finished a Gentile Christian lady present came to Mrs. R. and said, "I'm a Gentile and if I had been your neighbor, I'd have been the first to wish you a Happy New Year!"

A few days after this happened, this same Jewish lady who had complained about her non-Jewish neighbors, attended one of our Friday evening fellowship meetings which was held in the home of Colleen Townsend, the actress who came to Christ and subsequently had parts in some of the Billy Graham films. Colleen Townsend is married to the Rev. Louis Evans, Jr., pastor of the Bel-Air Presbyterian Church, and both are interested in helping to bring Jewish people to Christ. Dr. Charles L. Feinberg was the speaker at this meeting and our Jewish lady heard the Gospel preached as only he can preach it. She had little comment but seemed to enjoy the evening. We are hoping to be in contact with her soon again.

Mrs. C., the Hebrew Christian lady for whom the farewell party was given, was brought to the Lord in a remarkable way. Her conversion is just another evidence of God's grace in giving to many a small part in the redemption of just one soul. She first came to one of our meetings held in Hollywood. Soon after she was brought by Mrs. R., the hostess at the party, to a fellowship meeting at our home. Several months later she accepted the Lord at a Hyman Appelman meeting held in one of our local churches. Since then she has been a faithful Bible student, coming to as many of our meetings as she has been able to attend, and it is clear to all who know her that she loves her Lord. We pray that He may do great things for her and that she may be wonderfully blessed on her trip to Israel.

So you see the work of bringing the Gospel to the Jews has its rewards as well as its frustrations and is a continual challenge. Some of those who attempt to minister in this work have not been able to adapt themselves to the sociological changes in the Jewish people, and they are still dealing and speaking to them as they would have done

fifty years ago. Where once a Jewish person could be introduced to the Gospel by showing him Christ as the Messiah from the Old Testament, often now he must first be shown that the Bible itself is the Word of God, or more basic still, that God *does* exist. Jewish mission work is a combination of the tried and true and the new and daring; a complexity of religion, philosophy and logic. Often a worker must adapt to the role of psychologist, employment counsellor, and even "father confessor." But through it all there is the knowledge that, "Except the Lord build the house, they labour in vain that build it."

In closing, we would like to tell you again how thankful we are for your friendship, prayers and continued interest in us and the work.

Witnessing to Jewish Business Men in Birmingham

By REV. ALEXANDER MARKS
Our Blind Evangelist for
Canada and U.S.A.



IT WAS a great privilege to visit Birmingham, Alabama, again in the interests of the Gospel. My good friend, Mr. Bob Weeks, was on hand to greet me, as always. This was my fifth annual visit to this southern city.

On each of my preceding visits to Birmingham brother Bob and I called on a Jewish man and his wife who run a grocery store. So we called at the store again only to find that the wife had passed away since our visit a year ago. This couple came here originally from Winnipeg, Canada, and a missionary in that city had presented the Gospel to them, so that we always found them open to our testimony. However, upon reaching the store we found that the husband, now a widower, was not in. His daughter and a friend of hers were

there, and after introducing ourselves and explaining the purpose of our visit, the daughter began asking questions. Her friend showed immediate interest in what we had to say about Jesus Christ and His Messiahship. She asked me why I, a Jew, believed in Christ and I gave her answers out of the Scriptures. We talked to them for an hour and forty minutes, after which one of them said, "You are very convincing. However, Christianity is not being practiced today, and when we see it really being practiced, we will give the matter more serious consideration."

The Jewish proprietor of a hat store, who belongs to a modernistic Jewish temple, told me he had come over to this country from England as a boy, and when he learned that I was English and I told him about my work as a missionary to the Jews, he said, "Do you mean to tell me that you believe in a personal Messiah?" I replied by referring him to one of the articles of the Jewish faith, which reads, "I believe with a perfect faith in the coming of the Messiah, and though He tarry yet will I wait for Him." I explained the purpose of Messiah's first coming in the person of the Lord Jesus Christ. My friend was certainly interested in what I told him for he walked me back to my hotel and came to see me again the next day. He said, "You are one of the first Jews I ever met who believes that Christ was the Messiah." We had a long conversation together, after which he said, "I'm afraid it is too late in life to change my mind."

Bob Weeks and I called on one of Birmingham's Jewish business executives. I told him of the nature of my work, of my visits to Christian churches and my purpose in speaking to Gentile Christian audiences, which was to point out to them that God has a place and a program for the Jewish people. This phase of my work, I told him, awakens a new interest in our Jewish brethren and tends to combat anti-Semitism. I told him that the Lord Jesus Christ is Israel's true Messiah in fulfillment of the Hebrew Scriptures.

He listened attentively for more than an hour, in spite of the fact that his telephone rang several times while we were in his office, and every time he answered the telephone by saying, "I have some visitors." He accepted our literature and as we were leaving he asked, "How is your mission work supported?" We told him by contributions from individuals and churches who believe in Israel's spiritual destiny, but that we never accept money from Jews or Gentiles who have not accepted Jesus Christ as Lord and Saviour.

Bob Weeks and I called at another store to visit a couple of our Jewish friends. One of their friends was with them and he turned out to be a Roman Catholic. Our Jewish friends asked us, "Does a Roman Catholic need converting?" I quoted Jesus' words to Peter, "When thou art converted, strengthen thy brethren." Then our Jewish friend asked, "Do you pray to the Virgin Mary?" I answered, "Nowhere in the Scriptures are we called upon to pray to the Virgin Mary. Jesus said that no man could come to the Father except through Him." So besides witnessing to our two Jewish friends we were able to witness to a Roman Catholic at the same time.

An Almost Successful Suicide Finds the Lord

By REV. KENNETH A. REEVES
Missionary, El Cajon, Calif.



LATE one night my telephone rang and a man's voice asked if I could come and see him. He said, "I need help bad."

I told him I would be there as soon as I could and, having his address, reached

him with the least possible delay.

Had I been a minute or two later, he would have been dead. He had tried

to commit suicide by carbon monoxide poisoning. With God's help I was able to arouse him sufficiently and get him into the fresh night air, and his life was saved.

Restored to his normal state of mind and body, this man told me he had many problems — spiritual, marital and physical. Many of these problems have now been solved by faith in the Lord Jesus Christ. Today he is making great strides for God. And although this particular person is not a Jew, he is nevertheless a "whosoever will" for whom the Scriptures offer Jesus Christ as Saviour and Lord.

A second incident concerns a Jewish temple and its president.

Vandals had thrown stones through the window of a Jewish temple breaking the gold-inlaid design of the Ten Commandments. The window was literally shattered. I felt constrained to call on the rabbi of the temple and explain that true Christians could not have committed such an act of vandalism, nor condone it. However, the rabbi, I discovered, had moved to another city before the incident had occurred. I was informed that the president of the temple lived a short distance from where the rabbi formerly lived. I called and found him at home. We spent about three hours discussing both the Old and New Testaments. He seemed much impressed and expressed deep appreciation for my interest and visit. He told me that he sits daily at the east wall of his house wearing his prayer cap and reading his Old Testament Scriptures and the Talmud.

My report may be in reverse order, but it is still true, "To the Jew first, and also to the Greek" (Romans 1:16).

*I have set watchmen upon thy walls,
O Jerusalem, which shall never hold
their peace day nor night; ye that make
mention of the Lord, keep not silent,
and give him no rest, till he establish,
and till he make Jerusalem a praise in
the earth.*

Isaiah 62:6,7.

The Canadian Branch Annual Report

By REV. DANIEL FUCHS, Missionary Secretary, A.B.M.J.



MR. WILLIAM JONES

I KNOW our Canadian friends will be surprised to receive this report from me. Each year at this time it has been the custom for Mr. William Jones, our Honorary Secretary-Treasurer for Canada, to submit a report to you in THE CHOSEN PEOPLE of the funds which you have entrusted to your Mission. It grieves me to inform you that for several months Brother Jones has been confined to his home because of illness, and is unable to write to you at this time. I know our friends will bear him up in prayer before the Throne of Grace.

Brother Jones' absence from his desk has been keenly felt by the Mission. Throughout the years he has been a staunch friend whose valued counsel has been based upon a deep knowledge of the Word of God, and an uncompromising obedience to the Lord Whom he loves. He has been vitally interested, not only in the work of the Mission, but also in its missionaries. He has always been ready with advice and to lend a helping hand in time of need. He has given unstintingly of his time and strength. Friends like William Jones are rare, indeed, and we do miss him.

While no one is able to take Brother Jones' place in the affections of our many friends, I am happy to say that Mrs. Irene Wilson, his daughter, has

been acting on his behalf very acceptably during his indisposition. She has been in constant touch with us at Headquarters, and has handled all matters with devotion and efficiency. We praise the Lord for her faithful service.

Below you will find our financial statement for 1961 and we trust that it will have your approval.

The complete financial report has been carefully examined, approved and filed by the Board of Directors in their meeting on February 13, 1962.

Our contributions appear to be lower than for 1960. However, we received \$3,000 in legacies in 1960 and none in 1961 yet were able to end the year with a balance in hand. I would like to express my deep gratitude to all friends of our Mission in Canada for their loyal and generous support of our ministry throughout the year. We have been able to provide food parcels, relief, literature and New Testaments to Israel, Europe, South America, and other countries. We are grateful for those churches, pastors and friends who have opened their doors to the field workers of the Mission, the Rev. Alexander Marks and the Rev. Walter J. Atkinson, and other of our workers.

We solicit your prayers in behalf of the Mission and its activities. Pray especially for our brother William Jones, that our Lord will give him relief in his body and blessed calm in his soul. Pray for us, that in all of our future plans we may be guided by Him Who doeth all things well.

SUMMARY OF ACCOUNTS, CANADIAN BRANCH FOR THE YEAR 1961

RECEIPTS: Contributions and other sources	\$22,883.81
DISBURSEMENTS:	
Administrative expenses including insurance and printing.....	\$1,682.94
Broadcasting, relief and missionary work	5,856.21
Conference expenses and Hamilton office	4,415.45
MONTREAL MISSION:	
Rent, mission expenses, salaries	8,213.09 20,167.69
EXCESS OVER DISBURSEMENTS	\$ 2,716.12

JEWISH NOTES

By REV. CHARLES KALISKY



JEWISH CONVERSIONIST MOVEMENTS

History records that for almost two thousand years Judaism has not been a proselytizing religion. The historian Lecky states that during the golden era of the Roman Empire there were at least two million Roman citizens who had converted from paganism to Judaism. The Emperor Hadrian, however, in the year 137 banned Jewish proselytizing under penalty of death. All active efforts to convert non-Jews thereafter ceased until the end of the last century, when several Jewish propaganda agencies were started on a very limited scale. Within the last ten years, however, a Jewish conversionist movement has begun in earnest, and received a great impetus with the adoption of Judaism by a large number of prominent persons in the U. S. A. Jewish sources estimate that there are about 2,000 converts to Judaism each year, although the majority of these are persons who have changed their religion for matrimonial reasons, and not as the result of conviction.

At a symposium held last month in London on the subject of "Should Judaism again become a Missionary Religion?" one of the speakers, a well-known rabbi, said that a world torn by strife, moral turpitude and weakness has more need than ever of Judaism's undying message. We would like to ask this worthy rabbi what is the message of Judaism? The observance of ritual and ceremony such as Judaism demands can only make one think of God and realize that He is, but there can be no power to produce reformation of character. Christ alone through the power of the Holy Spirit can do this. Concurrent with the return of the Jews to the Promised Land this revival of an interest in spiritual values, and the desire to

spread Judaism is, we believe, significant, as it can be the preparation of the people for the time when they shall be a "kingdom of priests, and an holy nation" (Exodus 19:6).

U. N. asked to intervene in plight of Jews in Russia and Egypt. At a recent meeting of the Sub-Committee on the Prevention of Discrimination and Protection of Minorities an appeal was made by a delegate of the World Jewish Congress requesting U. N. intervention to permit the free emigration of Jews to Israel. At the same time countries permitting the emigration of their Jewish nationals were asked not to deprive them of their citizenship. Although the appeal was couched in general terms it was clear that the reference was to Jews in Russia and Egypt. Discussion on the matter was deferred for a year, and it was particularly stressed that any proposals on the subject should include the right of emigration to all people to enable families to become united.

Ben Gurion prophesies again! In LOOK magazine in the early part of January there was published a series of interviews with famous personalities who gave their opinions as to what they consider the world will be like in 25 year's time. Among those interviewed was David Ben Gurion, Prime Minister of Israel. Following are extracts from this interview:

... The cold war will be a thing of the past. Internal pressure of the constantly growing intelligentsia of Russia for more freedom ... and of the masses for raising standards may lead to a gradual democratization of the Soviet Union ... Western and Eastern Europe will become a federation of autonomous states having a socialist and democratic regime ... all of the continents will become united

in a world alliance, at whose disposal will be an international police force. All armies will be abolished, and there will be no more wars. In Jerusalem, the United Nations (a truly *United Nations*) will build a Shrine of the Prophets to serve the federated union of all continents: this will be the seat of the Supreme Court of mankind, to settle all controversies among the federated continents, as prophesied by Isaiah

This is a strange opinion coming from a man, who, although he reads the Bible regularly, has often given us to think that he does not regard it as the inspired Word of God. Yet he appears to believe that world events are moving towards a fulfillment of the prophesies of Isaiah.

Arab Communists in Israel. The general election in Israel last year showed a spectacular rise in the number of Arab Communists. In 1959, the last time general elections were held in Israel, they numbered about 8,000. In 1961, this number had risen to over 20,000, or, almost ten percent of the total Arab population of the country. In analyzing this strange phenomenon, it appears that the swing to Communism by the Arab masses in Israel is not ideological but probably due to the fact that the Soviets seem to be offering more to the Arab nations than the western powers. Experts think that the Israeli Arabs feel this is the only way they can identify themselves with Egypt's Nasser who is getting considerable support from Russia. They also appear to have been influenced by propaganda which states repeatedly that Israel is here only temporarily until the Arab powers unite to destroy it.

U. S. A. Technical Aid to Israel to be stopped. The U. S. A. Agency for International Development, which provides foreign technical assistance has announced that at the end of June all further technical aid to Israel will cease as it is no longer needed. Under this program some 660 Israelis were permitted to take special courses in the U. S. A. and 380 American experts were sent to Israel.

Technical education in Israel has developed so greatly during the past few years that there are currently over 200 experts from Israel assisting technical programs in many of the new African and Asian countries. Israel is now *giving* instead of *taking*. This is a very good sign that the 14-year-old state is firmly established.

New English translation of the Hebrew Bible. The Jewish Publication Society of America has announced that the first part of a new translation into English of the Hebrew Bible is ready for publication. This consists of the *Torah*, or the *Pentateuch*, and should reach the book stores some time in 1962. It has taken six years to complete. According to the same announcement the rest of the Old Testament will be ready by about 1970.

"New Edition of Hebrew Bible. Scholars of the Hebrew University are working on a new edition of the Hebrew Bible. On the centre of each page will appear the Massoretic text, based upon Aharon ben Asher's tenth-century manuscript recently rescued from Syria.

The margins will give variations derived from the Dead Sea Scrolls, the Samaritan Pentateuch, quotations from ancient Jewish writings, and translations in Aramaic, Arabic, Greek, Latin, and other languages. Many hitherto unedited translations and ancient versions will be utilized as well as the results of present-day research.

It is expected to take several decades to complete the work, but it is anticipated that the first volume, the Book of Isaiah, will be published by 1965."

— *The Jewish Chronicle*

Nazi plunder of European Jews. According to an estimate given recently by the director of a branch of the World Jewish Congress, the Nazis and Fascists stripped European Jews during the Second World War of assets and income to over 27 billion dollars. The same source states that only about 6 billion dollars or less than 25%, has been repaid in reparations. ☆

Questions and Answers

By REV. HENRY J. HEYDT, Th. D.



Question: *Since the Bible presents heaven as a place, where is it?*

Answer: According to 2 Corinthians 12:2 there are at least three heavens (whether there are more depends upon the interpretation of Ephesians 4:10). The first heaven is generally considered to be the atmospheric heavens, the second the planetary heavens, and the third the heaven of heavens where the throne of God is located. Heaven is always spoken of as *up*. Where is up? If it is at a right angle from where we are standing it would be in many places, but obviously if there is a throne and if the Lord Jesus Christ is there at the Father's right hand in His resurrection body, it must have a definite location. The Bible indicates this to be north. North is the same from all points on the globe and is spoken of as "up" from no matter where a person is. If you were directly on the north pole it would be toward the polar star since the axis of the earth points nearly to it. Psalm 75, in speaking of the works of God and His judging, states, "For promotion cometh neither from the east, nor the west, nor from the south" (verse 6). It must therefore come from the north where God's throne is. Isaiah 14:12-17 bases the fall of Satan upon the fact that he intended to ascend into heaven above the stars of God and to sit upon the mount of the congregation in the sides of the north. This indicates heaven to be above the planetary heavens, and north. Ezekiel tells us in chapter one of his book that the heavens were opened and he saw visions of God. From there came the four living creatures and the direction from which they came was the north (verse 4). The reference in Job 26:7 may not be applicable here, but many think that it is. The expression "He stretcheth out the north over an empty place" could have been with

Job a matter of observation. I quote here from my college astronomy book which in speaking of our watching the stars in the north, says: "... if we continue to watch them all night, we should find that all the stars appear to be moving in circles around a point near the polestar Instead of watching the stars with the eye we can reach the same result still better with photography. A camera is pointed up toward the polestar and remains firmly fixed while the stars, by their diurnal motion, impress their 'trails' upon the plate." This picture is shown in the book and the light circles made by the stars go around an empty space just as Job describes. (*Astronomy*, by Russell, Dugan and Stewart, Ginn and Company).

Question: *If the twelve apostles of Jesus were all Jews, I would like it very much if you would send me the references in the Bible that prove it. I believe they were all Jews, but I can't find the Scriptures to prove it.*

Answer: It was the Jews who were entrusted with the oracles of God (Romans 3:1, 2). Although this is a reference especially to the Old Testament, it follows also for the New. With the exception of Philip (Greek, *fond of horses*) and perhaps Andrew (according to Winer, of Greek origin, but Olshausen derives it from the Hebrew, "to make a vow"), the names of the twelve listed in Matthew 10:2-4 are all Hebrew. But Philip was a native of Bethsaida, the city of Andrew and Peter (John 1:44). Jews frequently had Grecian names as did Simon (Hebrew, *hearing*, answer, Genesis 29:33) who was called Peter (Greek, *stone*). Furthermore, these twelve were primarily sent forth to the twelve tribes of Israel (Matthew 10:6) and would have had

no hearing in that day had they been Gentiles. At least two of them had been disciples of John the Baptist (John 1:35, 36) and some are thought to have been relatives of the Lord Jesus Christ Himself. At any rate, throughout the Gospel narratives they are set forth as Jews, worshipping as Jews and accepted as Jews.

* * * *

Question: *Please explain the sign of Matthew 24:30.*

Answer: In Matthew 24:3 the disciples asked "what shall be the sign of thy coming?" In what follows the Lord Jesus Christ leads up to the time of His return which will be preceded by the tribulation period and the events in the heavens, immediately following the tribulation (verse 29). At this time the sign of the Son of man shall appear in heaven (verse 30). Unless by the sign the Lord meant His own personal appearing, as the older expositors understood the passage (the genitive of apposition, "the sign which is the Son of man"), then the sign itself is not given and it is foolish to speculate what it will be. If it is felt that the sign must be distinct from Christ Himself then the advice of Charles F. Schaeffer in the Lutheran Commentary is best, "it is sufficient for us to know that when it shall appear, it will be so distinct and intelligible, that, like the signs of the manger (Luke 2:12) and the star (Matt. 2:2, 7, 9), on previous occasions, none can mistake its meaning." Clouds will most certainly accompany His return (Daniel 7:13, 14; Mark 13:26; 14:62; Matthew 26:64; Luke 21:27; Revelation 1:7), but this fact does not necessarily constitute them the sign.

* * * *

Question: *Is the number 40 typical? It occurs so often; Genesis 7:12; Exodus 24:18; Numbers 13:25; Luke 4:2; Acts 1:3.*

Answer: In Scripture, next to the number 7, the number 40 occurs most frequently. It became an important ele-

ment in the national consciousness of Israel because of the forty years' wandering and has therefore been connected with events of serious and mournful nature, of testing and judgment, of punishment, fasting and repentance.

The letter *mem* (M) of the Hebrew alphabet has the numerical value of 40, the number of the limit of judgment. Eli judged Israel forty years (1 Samuel 4:18). Forty years were spent in the wilderness (Numbers 14:33). Israel was in the hands of the Philistines forty years (Judges 13:1). The flood lasted forty days and forty nights (Genesis 7:4), etc

* * * *

Question: *Not long ago in a local paper a 12-year-old girl said they are taught that the Virgin Mary was taken body and soul into heaven. So far I find nothing like this in the new Catholic Bible, and I don't think old-time Catholics were taught that. Was it not the late Pope who introduced this theory?*

Answer: The teaching of the Virgin Mary's entrance into heaven, body and soul by the power of God, is known as the Assumption of the Virgin Mary. It is not found in the Bible, a fact which Catholic authorities admit. Rev. Bertrand L. Conway in *The Question Box*, a book published by The Paulist Press says regarding the Assumption, "It cannot be proved from the Bible, or from contemporary historical witnesses, but it rests on such solid theological principles, that many Bishops have written the Apostolic See, requesting its definition as a dogma of the faith." It was made such a dogma on November 1, 1950. The earliest recorded teaching of Mary's Assumption in the Western Church was by Gregory of Tours (593) who wrote "The Lord had the most holy body of the Virgin taken into heaven, where, reunited to her soul, it now enjoys with the elect, happiness without end" (*De Gloria Mart.*, i, 109). Mary must have been a sweet and lovely Jewish girl, but the veneration of her is without any Scriptural foundation. ☆

The Book of Ezekiel

By CHARLES LEE FEINBERG, Th. D., Ph. D.
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CHAPTER XXVII Lament Over the Ruin of Tyre In 2 Parts—Part 1



THIS CHAPTER is a lamentation over the loss of Tyre's earthly splendor, written in the *qinah* (lamentation) measure. The passage dwells on the worldwide trade, commerce, and material wealth of Tyre. Throughout the chapter Tyre is likened to a ship, well outfitted, wrongly piloted, and ultimately shipwrecked. Ezekiel's description is considered a classic on the nature, scope, and variety of the commerce of the ancient world, together with an invaluable geographic list of the chief cities concerned. It has been claimed that, judging from a literary viewpoint alone, chapters 27 and 28 are among the most beautiful in the entire prophecy. Many feel that the vividness of detail of this chapter places it practically without parallel in the history of literature. The principle exemplified here in Tyre, that of selfish gain, characterizes the world today. To understand the chapter ethnologically the reader must study it in the light of Genesis 10; to do it justice from the viewpoint of prophecy, Isaiah 13 and 14 and Revelation 18 must be carefully weighed.

1. THE GLORY OF TYRE. 1-11

The word of the Lord came again unto me, saying, And thou, son of man, take up a lamentation over Tyre; and say unto Tyre, O thou that dwellest at the entry of the sea, that art the merchant of the peoples unto many isles, thus saith the Lord God: Thou, O Tyre, hast said, I am perfect in beauty. Thy borders are in the heart of the seas; thy builders have perfected thy beauty. They have made all

thy planks of fir-trees from Senir; they have taken a cedar from Lebanon to make a mast for thee. Of the oaks of Bashan have they made thine oars; they have made thy benches of ivory inlaid in boxwood, from the isles of Kittim. Of fine linen with brodered work from Egypt was thy sail, that it might be to thee for an ensign; blue and purple from the isles of Elishah was thine awning. The inhabitants of Sidon and Arvad were thy rowers: thy wise men, O Tyre, were in thee, they were thy pilots. The old men of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to deal in thy merchandise. Persia and Lud and Put were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. The men of Arvad with thine army were upon thy walls round about, and valorous men were in thy towers; they hanged their shields upon thy walls round about; they have perfected thy beauty.

Just as the Lord God had expressed sorrow of heart over the sin and defecation of Israel, He now through the prophet sets forth a lamentation—it is the technical word for dirge (*qinah*)—over the illustrious city of Tyre. God's heart is always moved for the destruction of the ungodly. The doom and sentence of Tyre are viewed as already executed. The situation of the metropolis was at the entry, literally, entrances of the sea, referring to her two harbors, the Sidonian in the north and the Egyptian in the south. Her favored natural position made her the gateway for Mediterranean commerce to Asia. The boast of Tyre that she was perfect in beauty expressed her utter self-complacency. One is reminded of the boast recorded at a much later date concerning Laodicea (Revelation 3:17). See also Ezekiel 28:1-17 for the same proud flourish of her ruler.

Ezekiel begins the description of the city under the figure of a stately ship. He indicates the maritime power of Tyre by characterizing her moorings as in the heart of the seas. Her builders are, of course, her leaders and rulers. The aptness of the imagery of a ship is seen from the fact that the city proper, as already mentioned in chapter 26, was an island. The best of wood was used for all parts of the ship; the side-walls were made of cypresses from Antilibanus and cedar from Lebanon was utilized for the mast. Senir is the Amorite name for Hermon (Deuteronomy 3:9). Sirion was the Sidonian designation for the same site. See 1 Kings 5:10 and 7:2 for the supplies of fir and cedar given by Hiram of Tyre for the building of the Solomonic temple. Tyre, beautifully constructed and well equipped, laid tribute on many areas to perfect her singular beauty. The oars of the ship came from the oaks of Bashan, the region east of the Sea of Galilee which was famous (as it still is) for its oak forests (Isaiah 2:13). The deck was constructed of ivory inlaid in boxwood. The use of ivory for ships and homes was developed to a high degree in Tyre. Compare Ahab's ivory palace after his marriage to a Sidonian queen (1 Kings 22:39). According to the historian Pliny the best boxwood came from Cyprus. Kittim in this instance may include not only Cyprus, but other areas as well (Daniel 11:30).

Continuing his minute portrayal of the ship, the prophet states that the sail was made from fine linen imported from Egypt. Though such use of this material may seem strange today, state ships in ancient times did utilize it, embroidered in colors also. Byssus was one of the products for which Egypt was famous (Genesis 41:42 and Exodus 26:36). Purple, taken from the murex shells, is found in large quantities near Tyre. Elishah has not been identified with certainty. The name occurs in Genesis 10:4 as that of one of the sons of Javan. Conjectures have mentioned Italy, Sicily, and others, but murex or

purple dye was common throughout the Mediterranean region. An area on the Mediterranean coast seems to be indicated. The awning has been understood as the deck of the ship. Sidon and Arvad furnished the rowers for the gallant ship. Sidon was north of Tyre and the oldest Phoenician city (Genesis 10:15). In the poems of Homer the Phoenicians are called Sidonians. Arvad (now Ruad) was on an island north of modern Tripoli. These were the famous mariners of antiquity. The calibre of the crew answered to the splendor of the vessel.

Moreover, every ship in time needs servicing, and the ship of Tyre claimed the services of the old men of Gebal, her rulers or governors being meant. Gebal is the Greek Byblos or the modern Jebeil (Joshua 13:5), which was famous for its builders (1 Kings 5:18). The calkers were those who repaired leaks and fissures in the ship. Not a land that carried on commercial and maritime activity failed to deal with Tyre. Barter, the basis on which ancient trade was carried on, went on constantly with all mariners of that day. Now the figure of the ship recedes into the background with the end of verse 9, and is not resumed until verse 25, although throughout the chapter the imagery is still implied.

Because the Phoenicians were a commercial people, they depended largely on mercenaries for their army. Persia is mentioned here for the first time in the Old Testament. It was called Elam at first, and was just coming into power. Lud is the Lydia of Hamite extraction (Genesis 10:13). Put or Egyptian Punt (Genesis 10:6) was on the African coast of the Red Sea. The latter two, Lud and Put, were known as mercenaries in the Egyptian army (Jeremiah 46:9). They were quite at home in the metropolis, for when they were not in service, they hanged their shields and helmets in Tyre. Thus the great city drew mercenaries to her army from all parts of the world, making adequate provision for her defense. Actual defense

of the city, however, was not entrusted to mercenaries, but to the troops which were made up of Tyrians. The others were on duty on the field. The valorous men (lit., *gammadim*) were perhaps from northern Syria. Certain translations render the word as a common noun—"watch men" or "warriors" or "valorous men." Being joined with Arvad the word has led some to connect it with a Syrian or Phoenician tribe. It is difficult to decide, but the first view may be the preferable here. In order further to beautify the illustrious city the warriors

decorated the walls of the city with their shields. For the custom at an earlier period see 1 Kings 10:16, 17; for a later time compare 1 Maccabees 4:57. Tyre thus laid claim on many sources to enhance her beauty, fortify her city, and spread her influence. The same spirit precisely pervades the nations of the world today, but it is without thought or concern for God. Thus its doom is sure, and only awaits God's hour.

End of Part I.

(Part 2 will follow in next issue.)

ZION

A New "Psalm" from the Dead Sea Scrolls

We reported in the last issue of THE CHOSEN PEOPLE that some hitherto unknown Hebrew poems were among the scrolls recently discovered in a cave near the Dead Sea. We are pleased to give below a translation of one of these poems, made by Professor J. A. Sanders of the Colgate-Rochester Divinity School in Rochester, New York. The scrolls are in the Palestine Archaeological Museum, Jerusalem, Jordan:

I remember thee for blessing, O Zion. With all my might I loved thee.

May thy memory be blessed forever. Great is thy hope, O Zion.

Peace and hope are thy salvation that generation after generation may come unto thee.

And generations of saints are thy splendour, those who yearn for the day of thy salvation.

And they will rejoice in the greatness of thy glory. On the abundance of thy glory they are nourished and in the expanses of thy splendour they totter.

The merits of the saints wilt thou remember, and in the deeds of thy saints wilt thou glory.

He who pacifies violence and preaches lies. Yea, the unjust will be cut off from thee.

Thy sons will rejoice in thy midst and thy precious ones will be united with thee.

How have they hoped for thy salvation, thy pure ones, how have they mourned for thee?

Hope for thee does not perish, O Zion, nor is hope for thee forgotten.

Who has ever perished in righteousness or who has ever survived in his iniquity?

Man is tested according to his way. Every man is requited according to his deeds.

All about are thine enemies cut off, O Zion, and all who hate thee are scattered.

Praise of thee is sweet to the nose, O Zion, ascending through all the world.

Many times do I remember thee for blessing. With all my heart I bless thee.

Mayest thou attain to everlasting righteousness, and ponderous blessings mayest thou receive.

Accept a vision spoken of thee, and dreams of prophets mayest thou receive.

Arise and stir thyself, O Zion. Praise the most high, thy Saviour. Let my soul be glad in thy glory. ☆

The Chosen People Broadcast

WADC	Akron, Ohio	Saturday	8:45 a.m.	1350 Kc.
WEZE	Boston, Mass.	Sunday	9:00 a.m.	1260 Kc.
WCOL	Columbus, Ohio	Sunday	9:00 a.m.	1230 Kc.
WCOL-FM	Columbus, Ohio	Sunday	9:00 a.m.	92.3 Mc.
CKLW	Detroit, Mich.	Sunday	6:45 p.m.	800 Kc.
CKLW-FM	Detroit, Mich.	Sunday	6:45 p.m.	93.9 Mc.
KGER	Long Beach, Calif.	Sunday	10:30 a.m.	1390 Kc.
WFCJ-FM	Miamisburg, Ohio	Sunday	9:00 a.m.	93.7 Mc.
WNTA	New York, N. Y.	Sunday	8:00 a.m.	970 Kc.
WNTA-FM	New York, N. Y.	Sunday	8:00 a.m.	94.7 Mc.
WKIS	Orlando, Fla.	Sunday	9:15 a.m.	740 Kc.
WORZ-FM	Orlando, Fla.	Sunday	9:15 a.m.	100.3 Mc.
KVLH	Pauls Valley, Okla.	Sunday	8:30 a.m.	1470 Kc.
WRIS	Roanoke, Va.	Sunday	9:30 a.m.	1410 Kc.
KFAX	San Francisco, Calif.	Sunday	3:15 p.m.	1100 Kc.
KGDN	Seattle, Wash.	Monday	12:45 noon	630 Kc.
WJCD	Seymour, Ind.	Sunday	8:15 a.m.	1390 Kc.
WDAE	Tampa, Fla.	Sunday	9:30 a.m.	1250 Kc.
WDAE-FM	Tampa, Fla.	Sunday	9:30 a.m.	100.7 Mc.
WEAM	Washington, D. C.	Sunday	10:00 a.m.	1390 Kc.
KXEL	Waterloo, Iowa	Monday	11:15 p.m.	1540 Kc.
CKSF	Cornwall, Ont.	Sunday	9:45 a.m.	1230 Kc.
CJCH	Halifax, N. S.	Sunday	9:30 a.m.	920 Kc.
CKOV	Kelowna, B. C.	Sunday	8:15 a.m.	630 Kc.
CJNB	North Battleford, Sask.	Sunday	9:30 a.m.	1460 Kc.
CKTB	St. Catharines, Ont.	Saturday	8:30 a.m.	620 Kc.
CKOX	Woodstock, Ont.	Sunday	9:00 a.m.	1340 Kc.

SOME OF OUR REGULAR MEETINGS

— NEW YORK —

HEADQUARTERS: Sunday 3:45 p.m., Gospel Service. Monday 7:30 p.m., Young People. First Monday each month, 8:00 p.m., Fellowship of Christian Jews. Tuesday 2:45 p.m., Bible Class for Women and Children. Wednesday 8:00 p.m., Bible Study Class. Tuesday and Thursday 7:00 p.m., Jewish Missionary Training Institute. First Saturday each month 2:30 p.m., Women's Auxiliary.

BROOKLYN, 590 BROADWAY: Wednesday 1:00 p.m., Mothers' and Kindergarten Class. Thursday 7:30 p.m., Family Night. Friday 6:30 p.m., Young People, 7:30 p.m., Gospel Meeting in Yiddish.

CONEY ISLAND, 3116 NEPTUNE AVENUE: Sunday 11:00 a.m., Sunday School. Monday 1:00 p.m., Mothers' and Kindergarten Classes. Wednesday 6:00 p.m., Preteens; 7:00 p.m., Dorcas Society. Thursday 3:00 p.m., Junior and Primary Children; 7:00 p.m., Adults. Friday 4:00 p.m., Junior and Primary Children. 7:00 p.m., Teenagers. Fourth Thursday each month 7:30 p.m., Family Night.

— LONG ISLAND —

HUNTINGTON STATION, 27 LIBERTY STREET: Monday 4:30 p.m., Children's Bible Class. Second Saturday each month 8:00 p.m., Gospel Meeting for Jews.

INWOOD, 296 MORRIS AVENUE: Monday 8:00 p.m., Gospel and Fellowship Meeting.

LEVITTOWN, 24 JERUSALEM AVENUE: Thursday 2:15 p.m., Women's Bible Class and Children's Meeting. Friday 3:15 p.m., Children's Meeting. Saturday 8:00 p.m., Gospel Meeting for Jews. Monday 7:00 p.m., Jewish Missionary Training Institute—Hebrew, Jewish Customs and Jewish Evangelism.

WESTBURY, POST AVENUE: Third Sunday each month 4:00 p.m., Gospel Meeting; 5:30 p.m., Fellowship Supper.

FLUSHING, N. Y., 164 - 10 JEWEL AVENUE: First Friday each month 8:00 p.m., Bible Study. Saturday 10:00 a.m., Children's Bible Class.

PORT WASHINGTON, N. Y., 20 CARLTON AVENUE: Thursday 8:15 p.m., Bible Class followed by discussion.

— CALIFORNIA —

LOS ANGELES, 5020 W. PICO BLVD.: Tuesday 8:00 p.m., Bible Discussion Group. Every Second Friday 8:00 p.m., Fellowship Meeting. Meetings also held in Sunland, Downey, Bel Air and Hollywood.

— WASHINGTON, D. C. —

5917—16th ST., NW; Friday 5:30 p.m., Teenagers. Saturday 10:30 a.m., Children's Class. Sunday 3:00 p.m., Adult Bible Study. Third Thursday at 8:00 p.m., Ladies' Auxiliary.

THE CHOSEN PEOPLE

Published Monthly, September to June, as a medium of information concerning the work of the American Board of Missions to the Jews, Inc. Subscription price \$1 yearly. Remittances should be sent by check or money order; cash should be registered. Address 236 W. 72nd St., New York 23, N. Y. Canadian Agency: 39 King William St., Hamilton, Ontario. Latin America: Mrs. Berta Chávez, Honorary Treasurer, N. Dominguez 32, Parra (Chih.), Mexico.

General Information

The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It had its inception in 1894 when Leopold Cohn, then recently converted from rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of the present work.

Object — To reach the entire field of world Jewry. Mission stations are being established in such important Jewish centers as may be in greatest need of a Gospel testimony, consistent with the Lord's will as evidenced through His provision of workers and funds.

Field Missionaries. The work of evangelizing the Jews is further being accomplished by Field Missionaries who come into personal contact with Jews.

Evangelization by Mail. A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels, and Testaments mailed to selected lists of Jews in practically every city and many towns of the United States. *The Shepherd of Israel*, published monthly in Yiddish and English, has a circulation among Jews in all parts of the world.

The Gospel by Radio. Broadcasts are now maintained in the United States ("The Chosen People Broadcast"). Stations are being added as funds permit.

Budget. Under God's leading and blessing, the needs of the Mission have grown to over \$500,000 annually. The Lord has never

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